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A
S E R M O N

Preach'd before the
Incorporated SOCIETY
FOR THE
PROPAGATION of the G O S P E L
in Foreign Parts;
AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of *St. Mary-le-Bow*,
On *Friday* the *21st* of *February*, 1717.

By the Right Reverend Father in GOD,
Bishop
P H I L I P Lord Bishop of H E R E F O R D.

L O N D O N,
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M A T T. V. 16.

*Let your Light so shine before Men,
that they may see your good works,
and glorify your Father which
is in Heaven.*



ALTHOUGH there is a Danger of losing the Reward of good Works, mention'd by our Saviour in this Discourse, wherein he commands us, to *let our Light so shine, as to be seen of Men*; yet, I conceive, the Good Work, in which we are engaged, is not liable thus to lose its Reward. Hypocrisy and Vain-glory are Sins only of individual Men, and cannot properly be incurred by Societies, incorporated for a Publick Good. Nor can such personal Faults of any private Member in these Bodies

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dies (could that be supposed) any ways vitiate, or in Reason, dishonour their main Design. It is by the good Providence of God, that, in this degenerate Age, many Charities, Great and Munificent, have been cast into these Channels, wherein they run clear and free of all such Defilements, as might corrupt the most flowing Liberalities of private Men. For we may even *sound a Trumpet, when we do our Alms*, in this Way: If *upon the House-tops* we should proclaim the pious Intendments of our Incorporation, the indefatigable Endeavours we have used in promoting it, the great Summs we have, in a few Years, expended on this important Work; This would not only be very consistent with Christian Modesty, but be very allowable, very useful, and even necessary, to carry on our Undertaking.

Corporations erected for Charitable Uses, are, in their Nature, made to be *seen of Men*. They are as that *City set on an Hill, which cannot be hid*. The greater Applause they obtain in the World, the more zealous will others be induced to assist in the Work: And that Pomp and Appearance, almost of Ostentation, wherein they are sometimes shewn to the Eyes of the Multitude, hath its Use; and
infuseth,

infuseth, as it were, a Spirit of Charity into the Mass of Mankind. It is somewhat like the Triumphs of Old, used to inspire Courage and Military Prowess into a People: And I am persuaded, that the unparallel'd Charities of this great City are, not a little, promoted, by the * annual Returns of a very laudable Solemnity of this Nature. * Spital Sermons.

Upon the like View, and for the same good End, I shall, in my following Discourse, endeavour to make the Nature of your Design as Public, as such a Discourse can make it: I shall endeavour to set forth, and to publish to the World, the great Worthiness of your Undertaking: And may the good God, in Mercy to that destitute Part of Mankind, (of which you, with great Compassion, have, in some Measure, taken the Care upon you) so touch the Hearts of all good Men, as to concur, with equal Zeal, in helping on this great Work! It is a Work of vast Extent, and therefore needs all the Assistance that can be given it; it is a Work exceedingly wanted, and therefore deserves our most serious Concern.

But, before I proceed, it may be necessary to obviate one Thing, which, with some very good Men, may possibly prejudice the

whole Design: For it may naturally be said, There is need enough for propagating Religion here at Home, before we look out, so far, for Objects of our Care. And true it is, there is infinite need of reviving a Sense of Religion in the Hearts of all Degrees, and Ranks, and Orders of Men: A Zeal *for the Faith once delivered to the Saints*, is, as it were, utterly lost among us; and if *the Son of Man* should now come, *the earnestly contending for the Faith*, at least, would scarcely be found upon Earth. Nevertheless, the Question lies not here; it is not, Whether the State of Religion is not every where very deplorable: But, Whether the exerting our Compassion for these unhappy People Abroad, will not rather encrease, than waste, our Concern for those at Home. All Zeal naturally spreadeth, without spending its Force; and rather increaseth its Fervour, the farther it goes. The Charities of this great City are so many shining Lights, which have been visibly enkindled from each other's Flame, without any diminution to either: and, as no good Man ever found his Wealth diminish'd by the Enlargement of his Charity; so I am persuaded, no good Design, of a public Nature, will ever want a Supply, because others,

thers, of the same Kind, shall be set on foot.

I come, therefore, now, to the Prosecution of my Discourse : Which I shall reduce under these four Heads.

First, I shall consider the Extensiveness of this great Work, The Propagation of the Gospel in Foreign Parts.

Secondly, The pressing Want there is for such an Undertaking.

Thirdly, The Methods proper for carrying it on, at present. And,

Lastly, The Motives for our doing this with Zeal, till we have fixed it on a Foot, whereon (by GOD's Blessing) it shall not miscarry.

I begin, *First*, With considering the Extensiveness of this great Work. The End, for which we were erected into a Corporation, is, (as our *Charter* expresseth it) for the Propagation of the Gospel in the Parts beyond the Seas. It doth not invest us with any other Powers, than, by charitable Contributions, to provide
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a Maintenance for an Orthodox Clergy, to instruct the Inhabitants in the Christian Religion, in the Truth and Purity of the Gospel, according to the Doctrine, Discipline, and Worship Establish'd in the Church of *England*.

There hath been, since, devolved upon us, another Trust of a very weighty Nature; not only conducive to the same good End, but indeed absolutely necessary to the attaining it. For without a Nursery to breed up the Natives to useful Learning upon the Place, (the Appointment of this additional Charity) our Labours and our Views from hence, and at this Distance, would be endless.

Learning, therefore, to be entirely new planted, and Religion to be propagated, thro' one half, as it were, of a whole World, is the Business we have had the Courage to take upon us in this Corporation. The Plantations indeed belonging to these Dominions, are our proper, our immediate Care; but yet, we trust, the Effect of what shall be establish'd there, may reach the Countries all around them. When the *Sun of Righteousness* shall happily arise, in these Regions, *with healing in his Wings*, it may not only cast its Light on the dark Corners of one
Part

Part of them ; but possibly dispel also, in Time, those gross Clouds of Superstition, that have from another Quarter, unhappily overspread the other. We make it part of our present Care, to instruct the savage *Indians* in the Principles of our Holy Religion ; but it may be, that in future Ages, the good Providence of G O D will vouchsafe, from this grain of Mustardseed, to raise a shelter for those, that, on that side of the World also, are heavily oppressed with the *Romish* Tyranny ; and make our Holy Mother become there at least (as She well deserves every where to be) the Standard of the Reformation.

Large therefore every way, and of a vast extent, is this your Undertaking ; large in the Attempt now at first, and larger far, we hope, 'twill prove in the late issue and distant event of Things.

Indeed, at first setting out, it appear'd so very great, and to need a Revenue so far beyond the size of any common Charity ; that it might very safely have been exempted from the usual restraint of *Mortmain*, that guard, which this wary Age thinks necessary to put upon all Societies, tho' incorporated for doing Good. For what Contributions,
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raised by an handful of Men, in a little corner of the World, can be supposed more than sufficient to take care (as I said) of almost one half of it? No! the demand hath been so urgent upon us, and so pressing ever since our first Erection; that the purchasing of Standing Revenues for this pious Use, hath been almost out of our Thoughts, as much as out of our Power. There hath of late been expended almost Three Thousand Pounds every Year, (I may publish it for the honour of this Charity) and yet there is wanting a far greater Supply. But to take some estimate of this Matter, as it consisteth of two principal Articles, the one to provide a Maintenance for an Orthodox Ministry within our own Plantations; the other, for the Propagation of the Gospel among the *Indians* that border upon them: Now of these we know the first to be a very great Work, the other we know not indeed how great it is. The *English* Settlements take in a Tract of Land ten times, perhaps, as large as this Island altogether; but the savage *Indians* have an extent of Country unknown, almost without bounds; of which, at least, little more is known, than that it may probably exceed our Plantations as much, as those
exceed

exceed this their Mother-Country. Now to give some Idea of the miserable Condition of the Inhabitants; and first as to the Heathen Nations: If the *Gentiles* under the *Roman* Empire, were said to have sat in *Darkness*; these may be said to have sat in *outer Darkness*, as well as *the shadow of Death*: Ignorant not only of the Will of *God*, but of all the advantages, and even conveniencies of *Life*. And then as to our own Colonies; when we consider the gross Ignorance that prevails among our People here at home, notwithstanding all the regular Care that is taken for their Instruction; it will give a very melancholy Idea of the State of Religion in those widely extended Plantations; where thro' the whole Country, there are fewer Churches in all, than are in the least Diocese of this Kingdom: the Number there, when we first took this Care upon us, being about one hundred in the whole; whereas in this Country, which is ten times less, there are near ten thousand; a consideration which too naturally suggests, what I am to speak to in the

Second place, The great Want, and the pressing Occasion there is for this your Charitable Undertaking.

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Now there is one Misfortune, under which these Countries labour to this day, arising from the manner wherein the first Settlements were made. It may be observed concerning the Reformation, that generally in the Countries where it was begun, and carried on by the direction of the Government, (as it was in *England, Ireland, and Sweden*) the Church continued upon the Apostolic Model: but in many other places, where what concerned the Public so highly, was managed by Private hands; where the Good Work was done in an Ill, a Tumultuary way: the Church-Government is far different from that Primitive Standard. The case was too much the same, both as to Civil and Religious matters, in the Planting of these Colonies. The first Adventures were made universally by Private Men. And accordingly, as to Civil Government, no wonder that in this wide uncultivated Country, and this wild condition of Nature, each Planter found himself, as it were, in a Patriarchal state. A wonder indeed it would have been, if these Men (whose prime business certainly was not to plant Religion there) had in the first place, wherever they settled, made some provision for the Public Worship of GOD: for alas! after
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all this time, till your Charity took place, many large Colonies were entirely destitute of all sort of provision of that nature; had no Churches, no Pastors; scarce a distinction of days, and were, in the literal sence, *as without God in the world.*

Now, as the date of the discovery of all these Countries was near to that of the Reformation; how well had it become the Wisdom wherewith that great Work was conducted in this Kingdom, that this Foreign enterprize also should have been carried on by the Government in the like regular way: whereas in truth the whole was left to the wisdom of the first Proprietors, and to the conduct of every private Man. And accordingly, it was with them as in the days of old, *when there was no King in Israel.* It is true, the Civil Interest hath, of late years, been with a due Jealousy regarded, and the dependence of these Colonies, in some measure, secured to the Imperial Crown of these Realms: at the same time, GOD hath put it into the Hearts of some few Good Men to regard also the state of Religion there: and after more than a whole Century it was indeed high time to regard it. For, after so long a license and looseness in these Mat-

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ters, wherein, for the descent of some Generations, *every man hath done as it seemed right in his own Eyes*, where, or how shall we begin to enter upon this Great Work! The Government itself here at home, sovereign as it is, and invested doubtless with sufficient Authority there, hath not thought fit to interpose in this matter, otherwise, than in this Charitable way. It hath enabled us to ask the Benevolence of all good Christians, toward the Support of Missionaries to be sent among them. By these, as by so many *Ambassadors for CHRIST*, where they can obtain the favour of being received, the miserable People are humbly, are earnestly *entreated to be reconciled to GOD*: by all the endearing Arts of tenderness and godly compassion, we endeavour to win them over to a sense of Religion, chiefly by that Apostolic Method of supporting the Work ourselves, and making them sensible thereby, *that we seek not theirs but them*. This, when temporal Princes opposed the Gospel of CHRIST, was indeed the Method taken to gain it reception in the *Gentile World*; but there were then withal assistances miraculous and supernatural, to give a due weight to such Entreaties, and to soften the obstinate Spirit of per-
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verse Men. We do not despair but, by the blessing of GOD, the like Method may have still the like Success, howbeit we are not supported by any Miraculous power. GOD, in his infinite Wisdom, suits the ways of his Providence to the seasons and times, and to the temper of Men and things in different Ages of the World.

Upon the opening this New Scene, there appeared almost as large *a Field, and as ripe unto Harvest*, as in the days of the Apostles, at the first opening of the Kingdom of CHRIST. But it hath pleased GOD to leave us now in this Age, to our natural abilities only, for the doing his Work: Neither need we doubt, but by his blessing on these Means alone, if rightly applied by us, his Work, in the issue may be done. Only, it imports us highly to consider well, what of these Means, and which of their kind, are properest to be first applied: and, since we are to expect no supernatural assistance or miraculous powers; to be very careful that we take those Methods, which are most agreeable to the nature and reason of the thing. And this brings us to the

Third

Third thing we were to consider, The Methods which may be proper for our carrying on this great Work.

Now our business at present is, as I conceive it, only to lay foundations : it will require Ages to perfect the superstructure ; but it would be building in the air, not to begin wholly with these. Indeed when we have laid the foundations, our Work, from this side, will be nearly done. The People there must be induced to think of finishing it themselves. The burden to us would otherwise prove insupportable, and our labour endless.

All the Methods, therefore, which have a tendency to the making foundations firm and sure, must be at least our present Care. We are happily fallen into some of these Methods already ; and those also not more proper for laying the first Rudiments of Learning, and Religion in a State ; than they are afterwards necessary to preserve and adorn it.

Among these, one of the principal, as it is in nature the very first, is the erecting of Schools, to initiate the growing Generation in the Elements of all that is useful in humane life : for without the Knowledge, at least of Letters, among a People ; in how lame, and imperfect

imperfect a manner must all matters be transacted, as well those that relate to Civil business, as to the instruction of Men in things of a Spiritual Nature? And to make provision for erecting many of these Schools, in proper districts of the Country, hath been very rightly one principal part of your first Care. For as it is, in the reason of the thing, That wherewith it was necessary to begin our Work: so is it (a consideration much to be regarded by us) a business, which is likely to provide soonest for it self. Every Child that grows up in these first Nurseries, provided for from hence, will be capable himself of undertaking the like care of others, and easing us, for ever after, of that part of our Charge. The more widely therefore, thro' this whole unletter'd Country, we shall extend at once this branch of our design; the shorter and more compendious shall we make it, and in all probability, get to the end of this Work in the first Generation.

Of more difficulty, as well as of more importance, is that of sending Catechists to instruct them in the grounds of saving Knowledge; *in the first principles*, as the Apostle speaketh, *of the Oracles of GOD*. A matter indeed of universal concernment in all Christian

stian countries, and far from being peculiar to these ignorant People. Sermons and general Discourses to our Congregations are not more fashionable in these days, than they are generally excellent in their kind: but nevertheless, I shall not fear to affirm, that the Catechizing of Children, and Catechetical Discourses upon the grounds of Religion are, not only more useful, but more suitable also both to the primitive Practice, and to the present Rules of our Church. And indeed, what can be Erected solidly, or to any lasting purpose, where there is no ground-work to build upon? I do not say, no impression can be made; but undoubtedly, no real good can be done upon the minds of Men, by the warmest, and most excellent Discourses in a general way; where they are (as indeed the meaner people every where are, to an incredible degree) ignorant of their very Catechism, *of the first principles of the doctrine of CHRIST.* Care therefore would be very rightly taken to send over some, whose business it should wholly be (and it would be business sufficient) to teach the Catechism; and to explain those first Rudiments of Christian Knowledge; without which, all higher degrees of instruction in matters of Religion, as well as all pretences

tences to Religion it self are vain. In that Plantation, which is bequeathed to us for erecting a Seat of Learning there, this Provision hath been already made : a Catechist hath been fixed, whose Business it is to prepare the poor *Negroes* for being admitted by Baptism into the Christian Faith. And the more universally these whole Countries are supported by the labour of that miserable race of Men ; the more necessary doth it seem to be, that this Institution of Catechists should be enlarged, and provided for in every Colony at least, if not in every large Plantation. I will not say, that some of the Planters themselves may need Instruction as much as their Slaves : but those of them that will not suffer their Slaves to be instructed, and brought to Baptism, do need it, if possible, ten times more. Nothing certainly can prosper in such hands ; and all the Wealth obtain'd under so open a defiance of GOD and Religion, will, I fear, *prove a Curse*, even to our National Interests, *instead of a Blessing*. I will only add upon this Head, That as the case of these Countries too nearly resembles that of the whole World, at the first preaching of the Gospel ; when they were Adult Persons chiefly, that were brought over to the Christian
D Faith ;

Faith ; so is it reasonable, that we should endeavour to observe the same Method for instructing Catechumens now, as in those times proved so wise and so successful an Institution.

I shall not here speak to the laudable care, that is constantly taken to send over proper Persons, as Missionary Preachers in these Countries ; Pastors to take charge of the Flocks when gather'd, and brought into the regular compass of parochial Congregations : this belongs to the Superstructure, and not to that Foundation-work, which I am speaking to at present, and which I presumed to say, was, by all masterly Builders, naturally first to be regarded.

I rather pass to another Point, the erecting a Seat of Learning there ; which, as it riseth in degree of honour, above the Institution of lower Schools, so is it most worthy of your serious concern. It is bequeathed to your care ; left to you in trust ; and no discouragement, I am persuaded, shall ever make you betray it. No ! how difficult soever it is found to lay the first Stone in this great Work ; we ourselves, by God's Blessing, shall live to see it rise, and be happily brought, in our own time, to some degree of
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of perfection. The importance of this Article is such, as that without it, all our work is endless: All we have done, or can do from hence, will be like carrying on a War in a distant Country: An Enterprize, the Folly of which we have felt, and therefore can easily take a measure from it: For in all circumstances it is, at least, equally difficult to benefit and to do Good, as to annoy and do Mischief to Mankind. In truth, to propose the sending over, for ever, a new Succession of Men, is an hopeless, as well as an endless design. Our Missionaries are, to all intents, a *Populus Virorum*, a race of one generation of Men; and by reason of many casualties, incident to the Climate, a very short-lived one too. Besides, there are many considerations, of great weight, which make it reasonable to embark the Inhabitants with us, in every branch of our Undertaking. One of the last consequence is, that there may be an utter failure of the Whole at once, if by the just judgment of GOD for our Sins, any calamitous disaster should befall this Nation, while the Work is supported only from hence, and the people there neither jointly engaged in the design, nor indeed versed in the Methods of carrying it on in a proper way. Now

this of placing the source of Learning on that side, will, in the Issue, put the whole of the Affair into their hands: neither can it ever be right, till it is there. The Christian Religion never took place effectually in any Country, even while the gift of Tongues subsisted, and when on this Continent the Territories lay near adjoining to one another; till some of the Natives were fitted to be Ordain'd, and became duly qualified to propagate it themselves. This seems to have been every where the first care of the Holy Apostles. *Clemens*, the fellow-labourer of *Paul*, was a *Roman*; *Barnabas* was a Native of *Cyprus*; *Titus*, of *Crete*. It would doubtless be the more natural way to propagate the Gospel, could it possibly be done in any other manner: But in this case, where there lie so many hundred Leagues of Sea between us; where vacancies frequently must happen, but cannot in some Months be notified to us, and cannot then be filled with proper Missionaries under a much longer time: where these, and many other difficulties daily occur; and above all, where in supporting the whole at this distance, there is this uncommon inconvenience attending it, that the greater our success, and the more prosperous our design, the more insuperable

superable will be the burden of supplying from hence; upon all these accounts, I say, it will be highly necessary to transfer the Center of this great Work to that side, where it may rest, as in its proper place. And it is very Providential that the Materials, for doing this, are wholly entrusted in our own hands: we have an Endowment, sufficient in a few years to finish an Ample Building there, and to maintain a competent number of Professors in it. And there is one reason to hope this branch of our design may flourish with uncommon success. Seats of Learning will civilize the most barbarous People, in time; People that shut themselves out of all commerce with politer Nations; and we may soon, in all probability, see an experiment of this, in that *Northern* Country; which tho' it hath swarm'd into all the Civilized Nations of *Europe*, yet hath, it self, been uncivilized from the Creation. But then, in a Country, where Commerce hath been antecedent to Learning; where the People are naturally, at least, of a sharp Genius; the Soil seems to have been manured and greatly prepared for the seeds of Arts and Sciences: and there is no doubt but the Plants, here, will make the larger Shoots, and flourish in the
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most exuberant degree. But however that may prove, a Blessing certainly will rest upon it, and *increase it with the increase of GOD*. For however those Professions may be cultivated there, which are the Ornaments of Civil Life; the chief and proper intent of this Seminary is, to be a Nursery for the Propagation of the Gospel; for providing a neverfailing supply of Labourers, to be *sent forth into the Harvest of GOD*. The Labourers that have been, or can possibly be sent from any other, any distant quarter, must be, as I have said, infinitely too few, in proportion to the Work: *pray ye therefore*, (if I may presume to speak to you in our Saviour's words) *pray ye the Lord of the Harvest, that he will*, by giving a Blessing to this design, *send forth Labourers into his Harvest*.

There is one point more, but of that nature, as without it, no part of our whole design can be rightly conducted: It is the Establishing of proper Governors upon the place, who upon all emergencies may inspect the Ecclesiastical Affairs of this wide Province; and be ever at hand to exercise such spiritual Discipline, as hath in all Ages been found necessary for the good Government of the Church of CHRIST. We all find it very difficult

ficult to watch, and to intend with due Care to the discharge of our functions, within the Diocesess whereon we personally Reside, and whereof the OEconomy hath been long reduced into a known, and a very regular Order. To be *Overseers of the Flock of CHRIST*, doth at least import a near and a narrow inspection: neither can the Reins of Discipline be otherwise than very loose; when they have so much length, and are to be managed at so unreasonable a distance. But however, could matters of Discipline be tolerably taken care of, under this disadvantage; there are other functions of our sacred Office, which cannot thus be well administred, either to Priest or People. That the Natives, who shall be hereafter Educated in this new Seat of Learning, should be for ever forced to travel hither for Holy Orders; will be thought hard and highly inconvenient: That munificent Charity will only seem to aggravate their misfortunes; whilst it shall furnish them at home with Abilities sufficient; but leave them incapable of exercising their Talents, till they shall have obtain'd their Ordinations from abroad. But besides, till this be done, the whole Body of the People must remain incapable of receiving the benefit of one entire Office of the Church,

Church, the Office of Confirmation. And let it not seem a light thing to prophane and licentious Minds, that the Church entertaineth an high esteem of this Holy Ordinance, deliver'd down to us from the Apostolic Age: It is a sacred Depositum, given in trust to our Order alone; and no *gainsayings of unreasonable men* shall ever make us admit an unworthy thought concerning an Institution, which hath in all Ages been conceived to convey the Graces of the Holy Spirit. Such, upon all accounts, is the Reasonableness, such the necessity, upon this account, for our labouring earnestly to procure this Establishment in the Church of GOD, among that destitute and long neglected part of Mankind. And may GOD so bless your Endeavours in this, and in all the other prudent measures, taken for promoting the several branches of this whole Work; that it may ever prosper in your hands! No difficulties shall, I trust, dismay you in so glorious an Undertaking. And I beg leave now, in the

Last place, To recount some of those Motives, which may inspire us all to proceed in it with Vigour; and never to surcease our utmost pains and care, till we shall have set
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it on a foot, whereon by GOD's Blessing it cannot miscarry. All that has been said under the first heads of this discourse, concerning the Extensiveness of the design, and the pressing Occasion there is for undertaking it; are weighty inducements to engage a Christian State in the Work; had we no relation to the People, nor any benefit arising to us from their Labours; nor any other Motive, but a common Compassion for the Souls of Men. It is in its self a Godlike Undertaking. To furnish Men with Abilities for preaching the Gospel to an Heathen World, was what GOD himself was pleased to enable them to do at first; but not without supernatural powers, and in a miraculous way. What is given for the support of Missionaries here, is (I speak it with all reverence) in effect the same, as the gift of tongues. GOD doth not, in these days, vouchsafe to us *All Faith, so as to remove Mountains*; yet by his Blessing upon this our Charity, he hath exalted the Effects of that Grace almost into an equal degree. He enableth Men by a wise disposition of their Wealth to do, what the Holy Apostles by reason of their Poverty could not, nay, what our blessed Saviour himself did not think fit to do without Miracles.

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But besides the Dignity of the Work; there are peculiar reasons to engage us in it; and such as give these People almost a Claim of right upon us. All the wealth of *Europe* hath the same date with that of the discovery of these Countries: it hath immensely, from that time, flow'd in upon us; and much alter'd the state of this side of the World. Whether for the Better it may well be doubted; since we our selves seem to have grown more vicious by the Increase: but there remains no doubt whether the poor Natives, from whose country we have drawn this immense wealth, have been the Better. To our shame, they have, at best, been much neglected by This Nation: and by Another, to their eternal Reproach, been treated in a manner most cruel and most inhumane. We dare assert, (they are the words of one of their own Historians settled in those parts) that in the space of these forty years, wherein the *Spaniards* exercised their intolerable Tyranny, they have unjustly put to death above twelve Millions of people. It seems to remain then in some degree upon us, not only to atone for our own Neglect in this affair; but in the name of all the Nations of *Europe*, who have drawn almost their whole treasure from thence, to do what in

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us lies, for clearing off this dreadful Score. It will be a more substantial Honour to us, than to have held the Ballance of Power among them; in as much as the Conversion of Nations is better than all the Power of the World. The *Gold* extorted from these injured people by that other powerful Nation, hath visibly *eaten as doth a Canker*; it hath eaten out the heart of their ancient Empire here at home: let us, in time, by a due compassion to that remainder of them with whom we are concern'd, endeavour to call down a Blessing upon our Commerce, and upon that vast increase of our substance, which hath been drawn from these Countries. It is not the Contributions of a few Private Hands, bountiful as they are, that can answer the demand which, I could almost say, is in Justice; but I will venture to say is in all Conscience, and Equity, and in the common Reason of the thing duely made upon us in behalf of these People: for there is a Circumstance, which seems to make it a National Concern. Private Men have amassed very plentiful estates in this way; but when it is consider'd, that the Duties on this branch of our Commerce for the Public Service, are so excessively high; it seems to call for some compassion from the

Public. Where the Planter with all his labour, or the Importer with all his hazard gains One part, the Public, in some cases, is said to take at least five. A Consideration, I mention with all the deference that is due to the Wisdom of a Nation; but which, it may be hoped, will obtain from the Public such regard and favour, as may encourage and enable Private Men to carry on this great Undertaking. This You, by GOD's Blessing, have hitherto done with good success; and many worthy and charitable hands are daily added to the Work. The foundations are as it were open'd, and already laid: when a College is erected, and provision made for Bishops to reside, the Building may be look'd on as well advanced: When the Inhabitants are so well apprized of their happiness, as to come universally and heartily into the design; it will not only be out of danger of being discontinued; but rise then, we trust, and be finish'd with expedition; and soon be beautified with all the Ornaments proper for so excellent a Structure, fitted to be *an House, to be a Church of the Living GOD.*

It hath been observed in all ages, that where-soever Christianity was offer'd to a People, it did not more certainly meet with Opposition at first, than it was received with Zeal, as soon

as that Opposition was over. And it is remarkable, that the most magnificent Buildings, and the most ample Provision for the Support of GOD's Worship, hath been generally made in every Country, soon after its first Conversion. We shall not, we need not despair of the like success. What hath been done by the Zeal of People, and the Countenance of Governments in other Ages, and in other Countries will, by GOD's blessing, happily take place again in these. There is something uncommon to encourage such an Expectation here. I do not mean an Expectation, that the Christian Religion should also be planted in this New World: for that it will undoubtedly be, before *the End comes*. GOD himself hath said it. *This Gospel of the Kingdom shall be preached in All the World. They shall fear the Lord from the West, the abundance of the Sea shall be converted unto him, the forces of the Gentiles shall come; the ships of Tarshish first to bring their sons from far: Tubal and Javan, and the Isles afar off, which have not heard his fame.* But what I would intimate is of an higher nature; it is not meerly that these Countries shall be brought under the banner of CHRIST's Kingdom: but that *This Branch of the Lord* should moreover, in its season, be made both Beautiful and Glorious. GOD shall

shall enlarge Japhet, that ancient Prophecy of our Father Noah; that first of all Prophecies on record in Scripture (for what is said of *Enoch the seventh from Adam* is only reported there) *GOD shall enlarge Japhet, and Canaan shall be his servant*, seemeth so literally to foretel, what hath befallen these *Western Nations* (the Sons of *Japhet*) in these latter days; as, by so early a Notice, may justly raise our Expectations concerning the importance of this Great Event. For was there ever an Enlargement of a People, equal to that of taking Possession of a New World! Or was there ever so remarkable a Generation of servants, or such a kind of slavery, as is that of the miserable *Negroes*, the Sons of *Ham*! *These things*, if they were not *written for our Instruction, on whom the Ends of the World are come*, they cannot but affect us with some Wonder: the discovery of these Regions is scarcely more remarkable in itself, than the Words of this Prophecy, so plainly foretelling it.

But there is one thing more, which I will not presume to mention, as fit to be join'd with what is written in the Book of GOD: but it may have its use to inspire us with Zeal, and to engage us more earnestly to interest our Nation, in carrying on this Great Work.

It hath been a general Opinion, ever since
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the discovery of this new World; that as Learning and Politer Arts, and with them the Arts of Dominion and Empire, have hitherto travell'd from the *East* towards the *Western* parts of this Continent; so it is to go on, in future times, to these Regions that *have sat in darkness* hitherto, *and in the shadow of death*. If GOD, in his all-wise Providence, should so determine; and Empires great and powerful should hereafter rise in these thin-peopled, and uninhabited Regions; what a Glory will it be to the *English* Name, that by your Charity at first the seeds of all virtuous Arts were planted there; the Principles of True Religion happily establish'd; from this Center widely propagated, and deliver'd down to the rising Generations. And peradventure it may come to pass, that when GOD in his just Judgments shall have *removed his Candlestick* from us many Ages hence, (many may it be! if GOD should ever so determine) it may be, I say, that CHRIST's true Religion, lost to these Regions, then miserable, as the Churches of *Asia* are at this Day; that CHRIST's true Religion may nevertheless be transmitted down to late Posterity there; and from the remains of what shall be planted by your charitable hands, will be known to those distant Ages, what was the pure Doctrine, and
Discipline,

Discipline, and Worship of this our renowned Church ; for renowned it will for ever be, where it is ever known : But alas ! who shall live, when GOD doth this !

I am sensible I am carried too far----- but Great Events, the discovery of a New World, and so vast an enlargement of the Kingdom of CHRIST, may justly raise great Ideas in the minds of Men. Secret things belong to GOD : Others there are that belong to us, and to our Children : and of these, none perhaps is more deserving our Care, or the Care of our Posterity, than This, wherein We are so worthily engaged. I shall conclude all with that excellent Collect of our Church appointed to be used every Session of our Society.

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all Ignorance, hardness of heart, and contempt of thy word, and so fetch them home, blessed Lord, to thy flock, that they may be saved among the true Israelites, and be made One fold under One Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, One God, World without end. Amen.

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